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462 857 At home there were numerous bits of work to occupy their attention. The techniques of basket making were learned through observation during these years but the average girl did not begin practical training at such work until near adolescence.

577 861 The mental and moral development of the child was no less jealously attended. During the formative years instruction and advice were constantly given by the old men and women concerning the customs, mores and traditions of the people. There was ample opportunity during the long winter evenings to drill the children in the material of which an intimate knowledge was necessary for a well educated and oriented individual; and to impress upon them the ideals of their people. They learned at such times, too, the lore of their fathers. The myths and legends were not customarily told to the children, but were recited in their presence. Also, in the winter time it was often difficult to sleep during the bitterly cold hours of the early morning. Such waking hours were commonly spent in giving advice and instruction to the younger members of the family. John Tom succinctly summarized the teachings and ideals:

"Children should always take great care to follow the advice given by their elders so that they might not die young. They should preserve all the food that they obtain, wasting none, for that is their body. They should be kind and speak ill—pierce the heart—of no one. Much pains should be taken to keep clean. No morning should pass without bathing. All bad habits — lying, stealing, even in hard straits—should be carefully avoided. And never should any of the customs of the people be broken or disregarded."

852 861 The first game and the first fish caught by a boy were the occasion for feasts. The first roots and the first fruits gathered by a girl were recognized by similar celebrations. A few guests were invited, principally relatives, but the feast was not an elaborate one. At the boy's ceremony the men officiated; at the girl's the women were in charge. The feast included that which had been obtained by the child. The child was present, but was not permitted to partake of any of the food. Old men or women spoke to the child, urging hard work so that great success might be achieved as an adult. No presents were distributed.

The first deer killed by a boy or young man was disposed of in a somewhat different manner. The father of the boy cut the animal into a sufficient number of pieces so that one piece could be given to each lodge in the village. None was kept by the boy or his family. The boy was, however, allowed to keep the hide, which was made into a shirt for him. If he ate any of the meat he would acquire a compulsion for biting his fingers. Also, he would never again be able to kill a deer.

PUBERTY

881 For a ten-day period at puberty (sləlxo'mxa) but not necessarily coincidental with the first menses, a girl was isolated from the rest of the community.[7] During this time she occupied a small mat hut a short distance from the settlement,

[7]Burke said that these observances took place at about sixteen years of age, "when white spots appeared on the face."

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preferably in the woods or hills. She wore her oldest clothes and dressed her hair in a special manner. Each side braid was rolled up and tied at the level of her ears with Indian hemp cord. It was not combed during the period. In her hair she carried a small sharpened stick with which she scratched her head and face. Touching those parts with the hands during the period of the rite was forbidden. 881

Each morning before daylight and each night just after dark the girl ran about the nearby hills. These hours were selected because the girl was not supposed to be seen by anyone during the period of isolation. Upon reaching the top of each knoll she imitated the cry of the hermit owl. During the day she remained closely secluded. Her meals were brought to her by a sister or her mother. She did no work during the time. At the termination of the period she let down her hair and called for her best clothes. Her old ones were discarded and the good ones assumed before returning to camp. From this time on she always wore adult attire.

During the puberty observances, especially while running about the hills, guardian spirits were often obtained. This was the last opportunity for getting a spirit; only very rarely did a person have such an experience after puberty. However, such was not the ostensible purpose of the morning and evening excursions. 787 881

A boy was subjected to a rigorous program of exercise, principally swimming and running, at puberty, but no true ceremony was observed. A concentrated effort was made at this time to obtain a guardian spirit if success had not been achieved earlier, for as was true of a girl, the ability to achieve a spirit was gone after puberty. Sometimes the usual one night vigils were extended to periods of three or four days in this last desperate attempt. Fasting was required for the duration of the stay, no matter what the length.

Beginning with the first menstrual period at puberty a girl was secluded during each occurrence of the menses (snilumi'lxutən) in a small hut of tule mats somewhat removed from the main camp. The hut, similar to the one occupied during the puberty observances, was built by the woman who occupied it. A virtual fast was observed during the menstrual period. It was felt that food would interfere with the proper flow of the menses and result in illness. While in the hut the woman passed the time by weaving, sewing and other such tasks. She was seen only by her mother or some elderly woman, who periodically called to attend to her needs. If she had been seen by others, or if she had remained in a house occupied by others, she would have been ashamed. Moreover, the luck of any men in her presence would have been ill-affected. When menstrdation ceased the woman prepared to return to the main camp. At night or very early in the morning, in the company of the mother or old woman, she bathed thoroughly in a stream or lake, whereupon she resumed her place in the family house. However, if anyone were ill in that house she went rather to some other house, that of a relative or friend, where she remained until the person recovered. 262 841 881

The existence of a multitude of tabus designed to keep the menstruating woman (skuˑ'kəntcu'tx) from contaminating other people and things argues 784 841

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was to deposit the object he had brought in the designated spot. Unless he had been given further directions he wandered around aimlessly, built a fire to keep warm or lay down to sleep. Burke said that the command to stay awake all night was often broken. Nor were specific directions always carried out. Those who were told to dive often became scared upon seeing the reflection of the stars in the water. Those ordered to play the stick game more often followed the directions but usually quit before long, or fell asleep. Running and shouting was not expected of the seeker. It was better to sit still and wait for a spirit to appear, than to call or pray. When too actively sought, spirits seldom came. In view of these beliefs it is easy to understand why sleeping out the night was common. The spirit seeker started back with the first rays of dawn. Upon reaching camp he said nothing to anyone but went about his usual pursuits. The old man who had sent him, however, (and others too) knew whether or not he had been successful. A successful quest was followed by a change in manner, queer actions and sometimes illness. The child who had not found a spirit was sent again after a short interval, sometimes to the same place, sometimes to another. This continued until success was achieved or puberty was reached. Sometimes dozens of vigils were kept before a guardian was obtained. As a boy neared puberty his desire to be successful in the quest greatly increased for he realized more and more the importance of possession of a supernatural sponsor. This, and the physiological changes accompanying puberty, adequately account for the fact that most spirits were found near the time of puberty.

The successful experience involved a vision or a dream. The dream was usually interpreted as a vision. I feel that the majority of experiences were actually dream phenomena. The frequency of sleeping during the vigils would naturally give rise to this. The natives speak of the experience as being "like a dream." The visionary "thought he had been asleep." Since they were not supposed to sleep while on the quest it is understandable that they did not say it *was* a dream experienced *in* sleep. The vision usually involved meeting a spirit in the guise of a human being. A conversation followed in which the spirit revealed its true identity and told the child that when he reached adulthood he would be capable of doing certain things. The spirit customarily added that in times of trouble it would aid and guard him. General powers were conferred, such as gambling skill, but also specific talents were granted, for instance skill in the stick game. Immunities were conferred; the novice was, for example, told that he need not fear arrow wounds. The message of the spirit was sometimes expressed figuratively or symbolically. If a person were told that he was to be a cloud it meant that he would be able to bring rain in times of drought. Or if told that he would be a stone it was interpreted to mean that he could not be injured. Before leaving, the spirit gave its charge a song, one entirely new and unique. While departing, it changed to its true form. The boy then "awoke" with the song running through his mind.

John Tom's parents often sent him down along the river at night while he was a young boy. He did not know what he was to do on these ventures. He wandered aimlessly along the banks of the river. One evening he met a handsome young fellow who spoke to him and asked him where he was going. John Tom

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Dances were sponsored either by a shaman, an initiate or one who had been commanded by his guardian to do so. The frequency of sponsorship was in the order named. There was no difference in the performance in the three cases except that the novice was initiated as a part of the ceremonies if the dance were given for that purpose. However, at dances of shamanistic sponsorship novices were initiated also if seized by their spirits during the performances. Shamans never banded together to give a joint dance. Since each dance ordinarily lasted but two or three nights it was necessary that many be given to fill the ceremonial period. An attempt was made to avoid giving dances, within a considerable radius, that conflicted in time. Every prominent shaman was expected to sponsor at least one dance each winter. Prestige depended greatly upon observing this rule. John Tom often gave two dances during one period. He continued to give at least one until about five years before his death.

Dances were held in any large mat house or in structures built especially for that purpose. Residences were sometimes temporarily enlarged to accommodate unusual numbers. Invitations were never given. News of the occurrence of a dance was spread from one to another and all except children were entitled to attend. It was customary for an entire group to travel from one dance to another throughout the season.

Only shamans or initiates were permitted to give dances without the approval of the chief. Before agreeing to a performnace by another, the chief satisfied himself that the applicant had actually been directed by his spirit to give a dance. He also made clear to the sponsor that he would be held personally responsible for any violence that might be committed. The chief then set the date and the dance was given. Dances sponsored by novices were in charge of a shaman.

In preparation for a dance the place where it was to be given was cleared of everything movable except the mats where the spectators were to sit. Assistants cut a small fir tree, one slightly shorter than the height of the dance building. The limbs and bark were removed for a distance of about eight feet from the base. Above that the limbs were permitted to remain. The base was sharpened. Thus prepared the tree was left outside the door of the dance house. It was to become the center pole. Inside the building poles were suspended about seven feet above the floor, running the length of the house, unless the framework of the building was such as to provide similar poles. These were for holding the presents. Fireplaces were cleaned and quantities of wood gathered, cut and piled near at hand.

The spectators and participants gathered shortly after sunset. The sponsor, shamans, chiefs and other important persons occupied the end of the room farthest from the entrance door. (Only one entrance was used, the other door being kept closed throughout the dance.) Other participants were scattered throughout the audience. Men occupied the side of the room to the right of the entrance; women the left. All not active half reclined on the mats.

The shaman in charge addressed the audience through a spokesman. The latter repeated in a loud voice and with appropriate emphasis that which the shaman spoke in a low, almost whispering, monotone. Several sentences were transmitted to the spokesman before he repeated them.

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him. He said, "You should have known what would happen. The food did not go to your stomach. It lodged in your throat." Then he treated him. The patient vomited the food enveloped in blood.

Simply to say that the sentries impersonated their spirits is not an adequate expression of the role they assumed. The natives considered them to have been actually transformed. At no time were they treated as normal human beings. They were avoided and not talked to. No matter how cold the weather they put on no more clothes, and were not thought to be affected by the temperature. The Bluejay sentries ate food of any kind without regard to its freshness or cleanliness, like their greedy prototypes. At the end of the dancing season the people laid in wait for these sentries and "captured" them, whereupon they immediately "died." Revivification was accomplished by holding them over a smudge for several minutes. Besides bringing them to life this treatment calmed their "wild powers" and they returned to normal. If this were not done they would "go wild and run themselves to death after the dances were over."

The dance proper will now be considered, and first the initiation feature. The novice was only formal sponsor of his inaugural dance. After he selected a shaman the latter assumed complete charge. The dance was begun in the usual manner. Sometime, usually early, during the dancing of the first evening the novice slowly walked toward the center pole. When about six feet away he stopped and faced the shaman. The shaman then announced to the audience that the neophyte desired that his power be brought to him at the dance house. He further stated that the spirit at that moment was at such and such a place. Then he began to sing alone the song of the novice. After a few moments he stopped, exclaimed, "Pause!" and gave a place name, indicating that he had brought the spirit to that spot. He shortly resumed singing but a moment later again named the place to which he had brought the spirit. This continued for several more steps until the spirit had been brought just outside the dance house. In the meantime the audience had remained silent and the initiate had continued to stand in the same place.

With the spirit just outside, the shaman ordered water thrown on the fires. As soon as they were out he started singing one of his own songs. The dancers arose and danced in the darkened room and joined in the shaman's song. After a short period the shaman stopped singing and the dancers stood still. The fires were rebuilt and when well started the shaman resumed his song. The dancers remained standing. The shaman walked over and placed his hands on the novice's head. He held them there while he continued to sing. The initiate was then in possession of his power. But it was immediately taken from him again. The shaman drew his hands over the other's body from feet to head, opening and closing his mouth at the same time. He then clasped his hands together over the initiate's head, he held the spirit in his hands. He had given the spirit to its owner for the moment to see whether or not it could be taken by him. If the recipient had not become ill in the trial the shaman gave it back to him by blowing through his hands to the person's head, then reversing the rubbing procedure of a few moments before. Immediately the initiate was filled with energy and began singing his

song. "He couldn't help it." He still remained where he was standing. The shaman returned to the center pole, grasped it, and directed the dance which was to follow. 756 796 881

The dancers formed a line at either side of the initiate. The position of each person in the line was designated by the shaman. After forming, the two groups danced sidewise away from and back to the singer. While dancing they joined in his song. Sometimes the shaman gave the novice something to hold during the progress of this dance. This might be a short stick which was to be held in a certain manner, or swung from side to side, or tapped on the ground. Again it might be an arrow, gambling sticks, feather or a certain kind of food. Or the shaman fastened to his clothing a bunch of feathers or some other object. Regardless, the significance was the same. That which was given was symbolic of the person's spirit.

The dance continued for about a half hour. Upon a signal from the shaman all the dancers and the singer sat down and the initiation was concluded. Henceforward the neophyte held an equal place with the other dancers.

Throughout the period of the inaugural dance the initiate observed a complete fast. John Tom's first dance lasted four nights. During that time he ate no food and drank no water (!).

At non-inaugural dances an individual occasionally became ill and sought the shaman during an intermission in the dancing. If the person were mature but had never been initiated the shaman was likely to pronounce the illness a guardian spirit visitation. In such a case the same ceremony as above was observed.

Malignant shamans sometimes took advantage of initiation ceremonies over which they had charge to substitute for a desirable power belonging to the initiate some undesirable spirit-ghost power. Since it was the shaman who first sang the new song he could substitute any one he pleased. If the person objected the shaman insisted that he knew aright. As a result the wrongly initiated person continued to feel lonely and became ill. His only recourse was to enlist the services of a shaman stronger than the one who had played him false. The new shaman's first act in such a case was to request the other to return the wrongfully acquired power. If the latter did so the matter was ended and the patient became well. If he refused he was asked a second and a third time. If the refusal were repeated it became a matter of "fighting it out" with their respective powers. The shaman whose power proved the stronger won and the other died. But a shaman never took a case of this nature unless he was sure that his power was greater than that of his opponent. And it is doubtful that the opponent would refuse in the first place to return the power if he, too, felt that the power of the shaman taking the offensive was the greater. 754 756 796

Payment was made to the shaman for acting in any of the above capacities. Since the amount charged was determined by the risk, the fee for regaining a stolen power was considerably greater than that for initiation or even taking charge of an inaugural dance.

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Often on a night closely following an initiation the novice told of his guardian spirit experience. This was done during one of the intermissions between dances. Quite as often, instead of telling, the initiate invited guesses as to the identity of his guardian spirit or spirits. Presents were offered to the person making the correct guess. If the correct answer were not given the first winter the guessing might continue during the next winter or even the one following that. After a year or two, if no correct guess had been made, hints and suggestions were offered. The manner in which the spirit was dressed was told, or its actions imitated. If the nature of the guardian were still unsolved, (this could seldom have been the case), the experience was related without further ado. But if the correct name were given the spirit's owner fainted and had to be revived by a shaman. The shaman and the winner were both given presents and the entire tale was told.

John Tom was giving a dance in his dance house below Keller in the winter of 1909. George Serimpt was present. He had never danced or sung for his spirit had not returned. But suddenly he began to sing—a new song. He went to the middle of the room and called for John Tom. Tom came and took hold of the center pole. George's parents also came. They threw blankets over their son. Tom took them and placed them on the pole with the rest of the presents. Then he doctored George (initiated him). George sang his song and everyone danced. After a while they all sat down. George said nothing that night but on the next night during a dance intermission he told how he had found his spirits.

"When I was a boy I went up on Mica mountain. Up there I met Spotted Horse. He gave me a song. Another time I met Deer in the Sanpoil valley. He gave me a song too. He told me that it would be easy for me to catch deer."

During the dance he sang both of these songs. (Burke)

Exclusive of initiation ceremonies each dance consisted of individual guardian spirit songs (sankwini'm) and dances, (in which others joined after the song had been started by its owner), shamanistic tricks and stealing of spirits, and giving of presents.

The early part of the evening was given over entirely to the guardian spirit dances. Only those persons who had obtained a spirit and who had been initiated after the return of that spirit were permitted to sing and dance. Women danced with the men in the same manner, but they were, of course, in the minority. Each dancer was allowed to sing his song and perform his dance once during the night. Any one dancer could lead a second time only after every other one had been given a turn. Since the dancers usually numbered fifty or more there was seldom time for a second turn. No given sequence was followed. No one person or group of persons, even shamans, had precedence over others. Any such arrangement would have been entirely contrary to the Sanpoil principle of equality of all. It would also have been out of consonance with the *raison d'etre* of the dance: one danced when he could not restrain himself; it was hardly a volitional act.

The person preparing to dance began to sing while sitting in the audience. After singing for a moment the others joined in and the leader walked slowly toward the center pole and grasped it high up with his right hand. All continued singing for a few moments, but not in dance tempo. Then the leader slowly drew

293 suffering loss of prosperity or well-being. Since scouts and messengers would be chosen 211 from among men of prestige and ability, who would also naturally have sufficient power 554 to wear feathers, there is no inconsistency 622 here. Apparently after the introduction of the Plains feather bonnet, the wearing of feathers became more common.

291 Mittens were worn, but the type described does not appear to be aboriginal. They were made of bear skin or fur, worn with the fur outside. A piece of fur was doubled and the edges sewn together. A hole for the thumb was cut in the folded edge and a thumb piece sewn on. Some mittens reached to the elbows, others only to the wrists. A buckskin thong held the mitten to the sleeve, and it was also stated that a long thong was passed back of the neck, through the sleeves and attached to the mitten at either end. The aboriginal mitten, judging from information of neighboring tribes, was probably merely a sack to enclose the entire hand without a separate thumb piece.

293 A feather fan, that is the wing of a 622 swan or crane, was mentioned as carried by a chief. This was presumably of the Plains type.

302 Men wore their hair in two braids hanging in front of the ears or on the side, and suspended in front of the shoulders. The front hair was cut off at about the level of the eyebrows and combed straight back. Women parted their hair in the middle and had two braids hanging down the back. Sometimes the braids were tied together at the ends and drawn forward over each shoulder so that the joined ends of the braids rested against the back of the neck. When riding, women tied the braids together in front to keep them [881] from blowing about. At puberty girls folded up each braid and fastened it with a buckskin thong so that a roll hung on each side of the face. Both men and women wrapped bits of fur into their braids; not necessarily the fur of their power animals. Porcupine quills were used in these knots of hair behind the ears in some unascertained fashion. At the winter Power dance both men and women wore their hair loose. At the same dance a coyote skin with its tail hanging might be worn for a head covering. Occasionally an individual would be commanded by his power to keep his hair loose always.

Grease was generally applied to the hair by women, less frequently by men. It was mixed with finely pounded needles of fragrant fir to make a pomade of bright green color. Face and body were less often treated. [415] The grease was collected from the tops of cooking receptacles where it hardened. It was stored in deer bladders (paunches ?).

White paint was sometimes put in the part of the hair (by men ?). It was not used

621 qwaĭkEnma´lūxs. When are you going to give things away to start the village?"

159 Lucy Joe's father was a Northern Okanagon, her mother Sanpoil. She herself, having lived much of her life at Kartaro is considered a Kartar. She has lived in Konkonelp and Nespelem territory also. She was born between Kartaro and Nespelem when her family was travelling.

Julie Josephine and Lucy Joe are first cross cousins. Julie Josephine as a little girl lived for two winters in a village between Kartaro and Lake Omak. Then her parents decided to move to Sqwint in Konkonelp territory and lived there for two winters. Wherever they went, they stayed for several winters and then moved on. Most of their winter homes were in Kartar territory, however, so Julie Josephine is a Kartar. Her maternal grandfather, sī'pa's, was a Kartar. Her maternal grandmother was Konkonelp. Her paternal grandfather was Tukoratum, and her paternal great grandmother was Konkonelp.

At one time, Julie Josephine lived in the same village as Lucy Joe. Her family lived on the east side of the creek in a long house with three fires in it. This was next to Lucy Joe's house, but nearer the creek. On the west side was a very long house belonging to the chief swīpqe´n, where the people danced.

At this village, kEĭpūqtse´nixEn was village announcer and whipped the children when the village was completed each year. He switched the children severely until they yelled, before pushing them away. Julie
•[881] Josephine was never a sīsīxō´mxax, that is, a girl undergoing puberty rites; girls' puberty rites have not been observed in the last eighty years, so since she did not put her hair up she was not called pu´xpu´x [?].

INHERITANCE AND PROPERTY

423 Food sites and tribal territory theoretically belong to the tribe, but all friendly tribes are welcome to share the hunting,
[619] fishing and food gathering sites at any time.
422 All other property is strictly personal. Husband and wife do not have common possessions. Even stored food is not a common possession. It belongs to the woman and is hers to barter away as she sees fit.

428 There are three types of inheritable properties: material possessions, personal names, and power. At death, a near relative of the deceased takes the material property and distributes it as he sees fit during the period of mourning. At the death of a married man who has a brother, the latter usually gives away the property. This may be one result of the functioning of the levirate. It was said a chief would so function for

THE INDIVIDUAL LIFE CYCLE

By MAY MANDELBAUM

THE LIFE CYCLE

851 A baby born among the Sinkaietk had no
852 real social position. His mother remained in seclusion in the special lodge in which she had given birth to him, and none but women touched him. After some days he was brought forth to be welcomed and blessed by the community, represented on this occasion by a small group of the old people. Then, strapped on his cradle board, he accompanied his mother as she resumed her routine tasks. Not until he was a year or more old was he
[553] given real social status. Then a feast was held in his honor and he was given one of the family ancestral names.

855 For a few years his life was very easy. He was trained to keep out of danger, and to respond politely to adults and their requests, but he had no responsibilities and few duties, and was free to spend most of his time in play with the other children of the village.

857 As he grew older he was made to assume
861 further duties, and a somewhat more formal education was begun. The boy learned to hunt and to fight; the girl assisted in root-digging and berry-picking. In the evening the children heard the folk tales, and the moral lectures given particularly for them by the old people. From the major part of
[881] the religious life they were definitely excluded until the series of rites which took place at puberty.

883 After puberty, childish pursuits abandoned, the adolescent spent his time learning techniques and preparing to take on
885 adult functions. After some years spent thus it was time for marriage, which was rather
[591] unceremonious. Then the couple went to live at either parental home. Life continued in much the same fashion as before, the boy sharing the masculine pursuits of the group, the girl busy with food-getting and cooking.
[843] The wife's pregnancy placed herself and her husband under many restrictions and tabus for the sake of the child, but a short time after its birth the old routine was reestablished.

554 When "powers" for special aptitudes came back to the adult at the winter dance, social differentiation for the individual really began. This brought about some differences in position, which meant, however, only purely individual prestige.

888 With increasing age came change in po-
761 sition, less active roles being played by the elders. Finally came desertion or loss of the spirit guardian, and with it, death.

169 221 857 the bones, the men could not catch any more salmon. The next day the men built corrals behind the holes to catch the salmon. They used dip nets then.

They stayed in Twisp country the rest of the summer while the women got berries. When the salmon began to spawn the people scattered, going up different streams while the men speared them. Mary came back to Tukora'tum in September.

In the fall, the children would all get together on the sandbars and play with rocks They would play that they were building fish traps and catching salmon, or they would put rocks around for cattle and play that they owned lots of cattle. Just before the snow falls, when the people go to their wintering places to build winter houses, the children would get poles and build winter play houses The little children were the play children: the big boys and girls were the fathers and mothers. They would take the names of older people whom they knew. They used these tent play houses all winter long.

When snow came they could not play outside because it was too cold. Then they played in their play tents. Sometimes, when guests came, the children would sleep in these play tents to make room.

Mary stayed in Tukora'tum until spring came, when they went back down to Waterville. Her people made rounds like this every year.

PUBERTY AND ADOLESCENCE

●881 As the boy or girl grew up and approached puberty, he was forced to change his mode of life. Though this was not a very long nor a very tabu period for the boy, it must have been strongly marked emotionally, for it meant fasting and solitude for many days. For the girl the rites were more severe, and the introduction to adult life strongly colored by the feeling that "blood that comes from a woman is not good." For both boys and girls this pubertal rite or period was called apsûwi'st".

785 861 881 When a boy's voice changed, his father sent him away from camp for a period varying from three days to a week or more. The boy usually spent this time on the top of a mountain, where he ran about a great deal, lest he grow up to be lazy. The northern groups required of him strict fasting, but the others asked only that he eat sparingly. He took a sweat bath every morning and evening, and after it plunged into the waters of a neighboring stream. Each night he left a pile of stones on the mountain as a mark of the number of nights he had spent in this fashion. Even those who were known to have been blessed by the spirits had to undergo this ordeal, for by it they were assured of such common desiderata as strength and energy. There is now some doubt as to the relationship this may have had to the regular quest for power which was demanded of all children of the community. According to

881
785 Lucy Joe, at least, this followed the quest,
866 which took place when the boy was nine to twelve years old.

881 The girls' rites were rather more com-
841 plex. The seclusion period was longer, and the tabus more numerous. There were also formal rites, which are extremely difficult to reconstruct with certainty. For some reason they had ceased to be practiced before the coming of the mission, so that even the two oldest of our feminine informants had not gone through them and knew them only by report. As they were both from Kartaro, it is possible that this may have been a purely local death of the custom.

At the appearance of her first menses the girl left the dwelling house and remained in a little tipi built for her some distance from the village. Before she went her mother bound her hair in rolls which hung low on either side, behind her ears, and were decorated with fur and sometimes other ornaments. She was required to keep this coiffure during the period of isolation. She might not touch it, even to scratch it, or pain of future baldness. Instead she used a scratcher in the form of a miniature comb which hung in the tipi for her convenience. Her forehead and cheeks were daubed with red or yellow vegetable paint, applied over a layer of pine pitch. She wore undecorated clothing, which she was not allowed to change. Sometimes she used a shell or a drinking tube, lest the contact of her lips dry up the spring she wished to drink from.

When a girl first menstruated, her mother made for her a band of buckskin to pass between the legs, being tied to the belt by long thongs. A layer of soft cattail fluff was spread inside this band. The band was retained for use in later life. Cecile stated, however, that formerly no such article was provided.

783 While menstruating she remained alone
881 in the hut, eating little or nothing. According to Michel, she had to lie on her left side with her face to the east, but this report is doubtful. There was no notion that her glance was baleful and she might freely look at the sky, e.g. She was supposed to observe all the regular menstrual tabus. When the flow ceased, she built a small sweathouse, and entered upon the long period of purification. Here she often stayed even over night. She took frequent sweat baths,
[782] using the regular song, and praying for various virtues, particularly that she be not lazy. At intervals in the sweating process, she would return to the menstrual lodge to resume her occupation with basketry, etc. Every morning she went swimming, even if the water were ice-covered. Cecile stated that she swam each morning, but did not use a sweat house.

343 This sweat house was quite a dirtance
881 away from camp. Several of the informants said that she built a series of them, in various places. If this is true, it was at any rate not the general pattern.

p. 110 (B)

any rate not the general pattern. 343

According to varying report this period lasted from a month to a year. There was probably a great deal if individual and local variation. A lazy girl was said to need a longer time than an energetic one, if a cure was to be effected. 881

When the time approached for the return to camp, the girl spent several nights away on a hill (or more probably every evening during the period of isolation). Here she built a fire, but no shelter, and prayed at morning and at twilight. 782 881

At twilight, facing the west, and leaping sidewise, back and forth, feet together, high into the air, she sang:

qEnqEqūntEmI····n	sEnqEqūlūxtsI····n
Help me	Twilight

leaping twice to each phrase. She continued this till full darkness was upon her, and then slept in the open. At the first light of dawn she had to rise, face east, and leap again, singing:

qenqEqūntEmI····n	sEnq!paqEtsI····n
Help me	Dawn.

Then she made a pile of rocks to indicate her accomplishment of the required ceremony, and plunged into the stream. She returned to her tipi to sleep until late the next afternoon. She continued this for several nights, and was then ready to return to her family, after taking a sweat bath and changing her clothes.

Cecile said that it was the regular village menstrual lodge, and not a separate one of her own, that the girl occupied at puberty. Here she was said to make baskets and mats with the other girls who were there. She may very easily have been mistaken, however, for her information was less than second-hand on these points. [361]

Michel thought that the fire upon the mountain was an alternative to the long period of sweating. This was probably a confusing of two distinct parts of the ceremony, though formlessness of pattern and variation might conceivably have permittec it.

From Kartaro comes a very peculiar addendum. How much of this mythical elaboration was actually dramatized in the fashion indicated in this account cannot be discovered: 773 782 881 825

While the girl is in the menstrual lodge dog salmon is brought to her. She places this among the poles of her lodge (or raises it on poles) in memory of Coyote, who brought the salmon up the rivers. She goes to the door of the lodge and jumps up and down, singing, "Take pity on me, Coyote."

This is in recognition of the bondage she is under to Coyote as a payment for his gift of salmon to the people. 773 782

After she leaves the lodge she gives the salmon to an old woman, who puts it under her pillow. It is believed to have great potency. "Once when the people were starving, nine of them were saved merely by sniffing at some of this salmon."[1] 881 825

Lucy Joe interpreted the piling of the rocks by the girls at puberty in mythical fashion too. Coyote had ordered the rock piling, but it no longer need be done, since he had been set adrift on the ocean. 773 881

She also added that during this time the girl must run up a hill with stones under her dress, and must then loosen her girdle so as to allow these to fall out. This sets the pattern for ease in delivery which her future children will follow. 844 881

Curtis' account of these ceremonies says only that the girl at puberty had her hair bound into two rolls, and lived in a wickiup, dancing and praying to the sun on a hill at night for ten days."[1] Teit's account, somewhat fuller than this, mentions the washing in running water and prayer to the Day Dawn. He says also that some made circles and figures of stone near the trails at this time, which were sometimes painted. Boys took sweat baths for power, strength, and skill, and sometimes performed feats as tests. They piled rocks and sometimes made red paint pictograph records."[1] 881

The girl at puberty had to obey all the tabus which were required of menstruating women. Should she come near a man with power he would be harmed, and might punish her by making her menstrual flow continue indefinitely. He could check it by giving her a piece of deer liver or kidney. Women, during this period, stayed in a lodge for the purpose, a hundred yards or so away from the rest of the houses. A large village might have more than one such lodge. While accompanying men on a deer hunt, women built a menstrual lodge at the edge of the camp. The women gossiped and made articles for household use. No man was ever supposed to approach this lodge, lest his power be affected. The objects made there did not, however, share this tabu. 841 881 [343]

On a hill across the Columbia from Brewster are a group of rocks said to be Coyote's eight-section house. To one side is a small pointed hill which was the women's menstrual lodge of Coyote's group. 773 823 841

In common with the girl at puberty, the woman who was menstruating must avoid the sweat house. The sweat house symbolized 783 841

[1] [For footnotes, see p. 111 (c), category 116. -- Analyst]

783 841 [296] 841 man's luck and power: her pollution would be permanent. Sometimes hot rocks covered with green grass on which to lie were put in a pit in the menstrual lodge as a substitute for the customary sweat bath. They were not allowed to take back to the village the clothes they wore during this time. These were cleaned with diatomaceous earth and left in the lodge. Fresh ones were brought them by girls to don after a sweat bath and a bath in the river, taken before returning to their ordinary life. They were not allowed to cook, even for themselves. Food was brought to them from the village, and none of it might be left till the next day or brought back to the village. Anything but bloody meat and fresh salmon might be eaten, and possibly the first of the camas or berry crop. They were not supposed to drink directly from a stream, lest it dry up. The drinking tubes used were made by pushing the pith out of an elderberry shoot. They should not comb their hair during the period, but could scratch the head with their fingers. Women in their periods could not help men in any way, nor would men look at or talk to them. Should a man eat anything cooked by them, he would sicken, lose his power, and game would flee from him. While a woman with a small baby might take it to the lodge with her, older children were left in charge of the husband or some relative or neighbor. At the lodge a woman busied herself with making mats, sacks, etc., which she was free to use later in the household.

Women who did not menstruate were free from these restrictions. They were said to be fairly common, but this may mean merely that slight menstruation is not noticed and considered. [These women were said not to have children. - L.S.] Those whose periods were of excessive length took each month a drug, unknown to the informant.

●881 When the period of seclusion for adolescent boys and girls was over they returned to the village in a very unceremonious fashion. The return was unheralded and uncelebrated. If a boy changed his name at this time there might be a feast, but it would be on account of the name. The adolescent returned, no longer a child nor given to the things of childhood, but an adult ready to take his place in the adult scheme of things

881 883 [524] After the return from seclusion the boys accompanied the men on their hunting trips, and assisted in all the manly pursuits. The first kill of a deer (and of a bear, said Cecile) made by the boy was welcomed by the community and ceremoniously treated. He himself did not eat of it, but all the old men did (or at least he did not eat until the old men had partaken). This was for the sake of his future luck in the hunt. At this time the lad was in the neighborhood of eighteen or twenty. The girls stayed at home, going abroad only when chaperoned by some older female relative, except early in the morning before the boys were up when they went to sweat, swim, and get the water for cooking. They were supposed to swim every day. They became acquainted with

881 They ½ became acquainted with
883 the more specialized techniques, such as bas-
836 ketry, and were supposed to have no contacts with men except for fleeting ones at group affairs. Actually, however, many of the maidens succeeded in eluding the vigilance of their elders, and a virgin bride was considered unusual and rather highly valued.

½ [i.e., post-adolescent girls.-- Analyst]

MARRIAGE

Prohibited Degrees

582 No marriage to a blood relative was al-
835 lowed. Theoretically this prohibition extended even to sixth cousins. A breach of tabu towards so distant a relative would be considered rather wrong by the older people, but would not have been very severely censured. Actually, many second cousins did marry. According to Johnnie, it was preferable to marry "a daughter of a man who had married one's grandmother's sister," or a relative similarly removed, than to marry an utter stranger. The marriage of close relatives was a disgrace, but our informants agreed that even in this case, after the lapse of some time, the offense was forgiven or at least forgotten, and the couple received once more into the community's good graces. It was believed that the children of tabu degree relatives would be deformed, stupid, or physically weak.

The idea of tabu included not only sexual relations, but also any sort of intimate trifling contact, such as tickling. This held not only between cousins, but also brothers and sisters.

684 Incest was exceedingly rare, according
835 to Cecile, who stated that it never occured between parent and child. On rare occasions a brother and sister, usually quite young, might have incestuous relations. In this event the parents would be so horrified that both children would be killed. This happens
[538] often in the myths, and always the parents are so ashamed that they put an end to the offenders, or at least to the boy. The girl, particularly if there was a child, was sometimes allowed to live. Such a pattern in the mythology generally means that the tabu was felt rather strongly.

582 The technical ban on marriage referred
835 to cousins of any degree. They were apparently grouped with the siblings, whose relationship terms they shared. "The older people considered the cousins as their children, and children should not marry." More distant collateral relatives, or those merely connected by marriage, were known as snaqsɪ'lūx. These were held to be most desirable as mates, and were preferred to total strangers, we were told. We found no check of this in the marriages.

Betrothal

582 It was preferred to marry within the
554 tribe, but marriages outside of it took
778 place. Rich and poor married quite freely, for there was always the notion that a man was poor only because he lacked power.

ries, those of the boy fish and meat, symbolic of the pursuits of each sex. These were not necessarily gifts of such great value as horses. They represented merely the feeling of mutual helpfulness between the two families, and the sort of support the offspring of each was going to bring to the other. When the children came of age it was expected that they would marry. 584

Betrothal and marriage were described by Billie Joe. Two friends might agree that their children should marry when they were fourteen or fifteen. (Yet he also stated that formerly girls did not marry until nineteen or twenty.) When the agreement was reached, the father who had suggested it took a present of horses to the other, in the old days a gift of hides, and immediately received a gift of equal value in exchange. The children were considered married then. When the news got about, no one would interfere with the arrangement. After the girl's first menstruation the couple would live together. There was no feast, for the Okanagon never had feasts "of any kind" until forty years ago. 584 585 [881] [574]

Other than by infant betrothal marriage consisted in the boy's parents taking seven to ten horses to the girl's parents and bringing her back. A year later the girl's parents returned equivalent gifts. 584

After marriage the couple always lived first with the groom's parents. They visited back and forth until they had accumulated enough to build their own home; the necessities might be given them by their parents. Women always returned home to their mothers for the birth of a child. After the first baby was born, the young couple established their own home. After marriage both the mother-in-law and the girl's mother instructed the girl how to treat a husband, and the duties of a wife in general. This training continued until the first baby arrived."[1] 585 591 [844]

There was no recognized pattern for the breaking of such a betrothal, though one of the pair might elope. Teit, too, mentions this as a possibility. It was said to have occurred but rarely, but it is difficult to evaluate such quantitative estimates. If a young couple did elope, they would be welcomed back after a short time, for "What could the parents do?" Occasionally separation might be urged, but could not be enforced without the consent of at least one of the parties. Some of the more southern informants, particularly Old Harry, stated that the chief could force a separation. This may be a modern or a Wenatchi pattern, and must be considered doubtful, though it may have been the southern practice. 583 586

If one of the parties to such an early 583

[1] [For footnote, see p. 113 (A), category 116. --Analyst]

p. 113 (B)

5: Teit E-5 (1904-09) 1930 Southeast Salish
Coeur d'Alene

while other Indians consider that the shape of the head was not altered by them, excepting perhaps a very little in exceptional cases, probably when mothers used the pads in a careless manner. It is said that long ago the Nez Percé also used pads like those of the Coeur d'Alêne for holding the heads of infants steady; but whereas the Coeur d'Alêne never tightened these pads more than was necessary, many of the Nez Percé tightened them intentionally to flatten the heads of infants. Infants' heads were thus flattened intentionally by many families of all the Shahaptian tribes, the pad-strings being pulled very tight. The custom of fostering children was fairly common.

WHIPPING ORDEAL.—It is said that a long time ago, when all the Indians were living in the ancient way, there was a whipping ordeal each winter, through which nearly all the children and young people had to pass. In many places it was held several times during the winter. This ordeal was thought to make the children hardy and good. It seems to have been the same kind of whipping ordeal as was practiced by the Thompson [301] until recently.

PUBERTY.—There were a number of ceremonies similar to those of the Thompson at the time of attaining of puberty of both sexes. They formed part of a course of training undergone at this time of life by adolescents, that they might become healthy, strong, industrious, and capable men and women. Most of these ceremonies, especially those of girls, have not been practiced for so long that very little of them is remembered now. When the Coeur d'Alêne turned buffalo hunters most of them dropped out of use. It appears, however, that they were similar in extent and character to the ceremonies practiced by the Thompson. Possibly there were not quite as many restrictions, and the Coeur d'Alêne resembled in this respect, perhaps, the Shuswap and Okanagon. However, according to Coeur d'Alêne informants, tradition says that there were a great many, although none of them could tell much about them. Girls, on attaining the age of puberty, lived apart in small tents made of brush and mats, where they were attended and instructed by their mother, aunt, or grandmother. Their hair was done up in a knot near each ear; and they wore scratchers and combs on a string around the neck. During the training period, which lasted several months, they had to practice various kinds of work to make themselves efficient, and to follow certain customs to insure for themselves good luck in after years. They had to bathe and sweat to make their bodies clean and strong.

Boys at puberty had their hair tied in a knot at the back of the head. The parents generally arranged their children's hair during their training period, as the children were not supposed to touch the hair. The reason given for the tying of the hair in knots by both sexes at this period was to assure its growth, so that the hair would

[301] *a*, pp. 309, 310.

5: Teit E-5 (1904-09) 1930 Southeast Salish
Coeur d'Alene

be thick and long in after years. The period of training for boys was longer than that for girls, and appears to have been conducted in the same manner as among the Thompson and Nez Percé.[302] The importance to boys of gaining a guardian spirit was much greater than to girls; and it seems that training was always continued by boys until this object was attained. All persons training, whether male or female, obtained "power" or "mystery" in some degree. A person who went through no training would not be efficient in physique or in skill. Neither would one be as hardy, energetic, and industrious as a person who had trained even a little. Considerable importance was attached to mental training in certain ways. To attain success, persons had to concentrate the mind as much as possible on the object of their desire. They tried thus to obtain a vision. Emotions, such as anger, disappointment, sexual desires, should be suppressed. The youth should enter into a state of calm and expectancy. With the guardian spirit the novice generally obtained a song. Some obtained more than one song from their guardian spirits. Sometimes the song was heard and no one seen. Some obtained several guardian spirits and several songs, generally one from each. Some men could get *en rapport* with their guardian spirits at will, and were informed by the latter of things that would happen. Some could tell what people said about them behind their backs, and they could read people's thoughts and judge their intentions. Many of these men became shamans.

The old people made boys and girls bathe in cold water every day. This was to make them strong, hardy, and able to endure cold. It was also believed to make them healthy, immune from colds and sickness, and able to recover quickly from wounds.

TATTOOING.—The first tattooing on boys and girls was generally done at the age of puberty. Some of the designs tattooed, especially those on boys, were records of their dreams or visions in the same way as were some face and body paintings. Some believed that they had a protective influence, or formed a sympathetic bond between the individual and his guardian. Some marks were pictures of the guardian spirit himself (p. 193).

SCARIFICATION.—Scarification was practiced by all young men during their training at puberty. Cuts were generally made on the arms and legs, and sometimes on the insteps, and backs of the hands and fingers. Some men training to be shamans or warriors cut their bodies as well. Sometimes a long slash followed each rib; or, again, many short horizontal cuts, occasionally close together, one above the other, were made on the upper arms or elsewhere. Some youths rubbed charcoal, or white or red ochre, into the wounds, which, when they healed, were similar to tattoo marks. Others who did not do

[302] *a*, pp. 317–321, *b*, 247–250.

5: Teit E-5 (1904-09) 1930 Southeast Salish
Coeur d'Alene

this, in after years, whenever clothes were not worn on these parts, painted all their visible scars red. Burning with live coals taken from the fire was also practiced, as well as burning with dry stalks of tule, which were lighted and allowed to burn out on the skin. Cutting is said to have been intended to let out bad blood, to make the person healthy, light-footed, active, and to prevent laziness. It also helped to inure the youth to the sight of his own blood; so that in case he was afterwards wounded, he would not faint or be alarmed. It helped him to be brave. Burning was for the purpose of enabling him to stand severe pain without flinching. Young men generally used their sweat house as a sleeping place when training in the mountains. Sweat houses were generally individual, as among the Thompson.

MARRIAGE.—There were no restrictions on marriage except between blood relatives. Parents (or families) tried to select husbands and wives for their children from families of good standing. Good or distinguished men, and capable, industrious women had no difficulty in obtaining the best wives and husbands. Friendship was cemented between families and feuds and quarrels sometimes settled by intermarriage. In the same way intertribal peace was made and sustained by intermarriages between the families of the chiefs. The forms of marriage were similar to those of the Thompson:[365]

Marriage by proposal of the man's family, followed by gifts of goods given by them to the woman's family.

Marriage by betrothal, the girl's family taking the initiative, and betrothing their daughter to the man. When she came of age, or on a prearranged date, she became his wife with or without presents from his side.

Marriage by touching or direct choosing, and proposal by the man himself, as in the marriage dance, the man proposing to the girl by touching her or dancing with her. (See p. 191.) The union was consummated with or without presents from his side. Only rarely did the girl's side give any presents.

This occurred occasionally, however, in what may be called a fourth form of marriage. A family selected a distinguished or wealthy man. Unknown to him, they sent their daughter to marry him and gave her presents for him, to make her all the more acceptable. Her parents considered it an honor to have the man as a son-in-law and to have her family connected with his. The man might refuse to take the girl to wife, but this very seldom happened.

Marriage by elopement was very rare.

Marriage gifts were not kept by the parents or persons receiving them, but were at once given to the other members of the family, who distributed them among themselves. Skins and robes were the

[365] a, pp. 321–325.

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861 elders of each family admonished and instructed the children. The father, uncles, and grandfathers instructed the boys, and the mother, aunts, and grandmothers, the girls. Elder brothers and sisters also helped in the instruction of the juniors.

The ordeal of whipping the children was practiced in the winter-time, at least by the Okanagon and Similkameen. It was particularly common among the latter.

782 PUBERTY.—At puberty both sexes underwent a training similar to
● 881 that customary among the Thompson, but seemingly less full. They washed and bathed in running water at least once a day. Girls prayed to the Day Dawn each morning, and rubbed their bodies with fir boughs when bathing to make themselves strong. The ceremonies performed by girls for making their bodies pure and clean, and those connected with fir branches and bathing, at least among the Similkameen and Okanagon, were the same as among the Thompson. A story is related in Similkameen of a poor orphan girl who performed no ceremonies of purification. She was devoured by lice near a little creek below Ashnola, and the place takes its name from this incident. Some people point out a little mound there as her grave. A common practice of girls was to make circles of stones. Sometimes other figures were made, such as squares, oblongs, diamonds, and crosses. Some circles were quite small, while others were from 1½ to 2 meters in diameter. In some circles the stones were put quite close together and in others some distance apart. Most stones were rather flat, light-colored, smooth, waterworn bowlders, weighing from 3 to 6 pounds; but different circles varied considerably in the size of the stones used. The circles were made on the ground or on the tops of flat bowlders, and often the girls carried the stones from a considerable distance, meanwhile praying that in after years their bodies might be strong and capable of carrying heavy burdens with ease. It is said that each stone represented a wish or prayer of the girl. Stones placed in the center or in pairs inside the circle represented special prayers. Some Similkameen say that the stones represented wishes, prayers, and offerings. Those representing prayers were generally placed down in the eastern part of the ring. Sometimes the girl sat down in the middle, and placed the stones down one at a time all round her, following the sun's course. As she placed each one down she made a prayer, stating what each was a token of.[9] As a rule a circle was not completed in one night, but the girl added stones from time to time. The hard and enduring nature of the stones was sometimes mentioned in prayers, the girls asking that their bodies be as strong and enduring as

[9] Compare custom of Thompson, Okanagon, Shuswap, Kutenai, and probably other tribes, of making offerings of stones at certain places. Prayers were made at the same time to the deity of the place, asking for good luck in hunting, good weather, prevention from harm. Each person placed down a stone, and passers-by did the same, so that heaps of small stones were formed.

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these stones. As a rule the circles were made within sight of trails. Occasionally some of the stones were painted red all over or with figures in red paint. In 1907 I saw in the canyon of Similkameen River many remains of stone circles made by girls on the top of flat bowlders, which are very numerous along parts of the trail The sides of many bowlders at this place are painted.

It seems that adolescents of some families in all the tribes used scratchers, paint scratchers, drinking tubes, and whistles, as among the Thompson, while those of other families did not use them.

Boys went through a prolonged period of sweat bathing and training, for the acquisition of guardian spirits, for increasing the

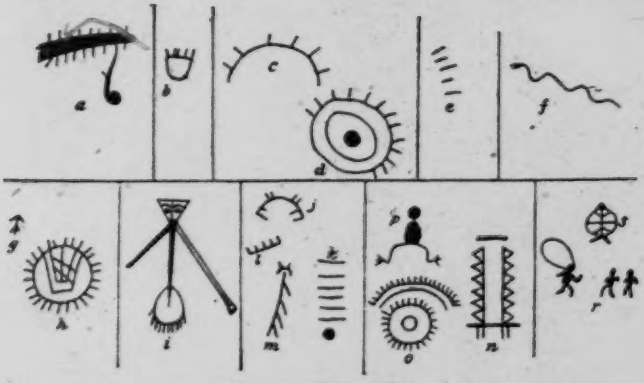

FIGURE 20.—Rock paintings

a, b. From a bowlder near Ashnola; *a*, said to represent some natural feature of the country; *b*, black bear; *c, d*, said to represent some natural feature of the country; short lines, trees; *e*, probably a count of fir needles; *f*, snake. *g, h.* From Tlkin near Keremeos; *g*, fir branch; *h*, said to be the sun or a lake surrounded by trees with a projecting bluff. *i–p.* On a cliff at the Forks (explanations uncertain); *i*, a guardian spirit; *k*, probably a count of fir branches; *l, m*, fir branch with needles plucked from one side; *n*, ranges of mountains with valley in between; *o*, sun or lake surrounded by trees; *p*, toad. *r, s.* On a cliff on the east side of Okanagon Lake, Penticton and Mission; *r*, meeting of several persons, the one with a circle a guardian spirit; *s*, unknown.

litheness and strength of the body, and gaining proficiency in marksmanship, games, hunting, and other occupations. Songs were generally acquired in conjunction with the guardian spirit.

In connection with the training period, adolescents of both sexes made records of remarkable dreams, pictures of what they desired or what they had seen, and events connected with their training. These records were made with red paint on bowlders or cliffs, wherever the surface was suitable. (Figs. 20–24.) Rock paintings in their territory are plentiful; but I heard of no petroglyphs, except that sometimes figures of various kinds were incised in hard clay. Rock paintings were made also by adults as records of notable dreams, and more

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rarely of incidents in their lives. Pictures were also cut into the bark of trees, and some were burned into the wood of trees. (Fig. 25.)

Flutes of wood and long bone whistles were worn on a string around the neck, and were used by young men at puberty, and later, for

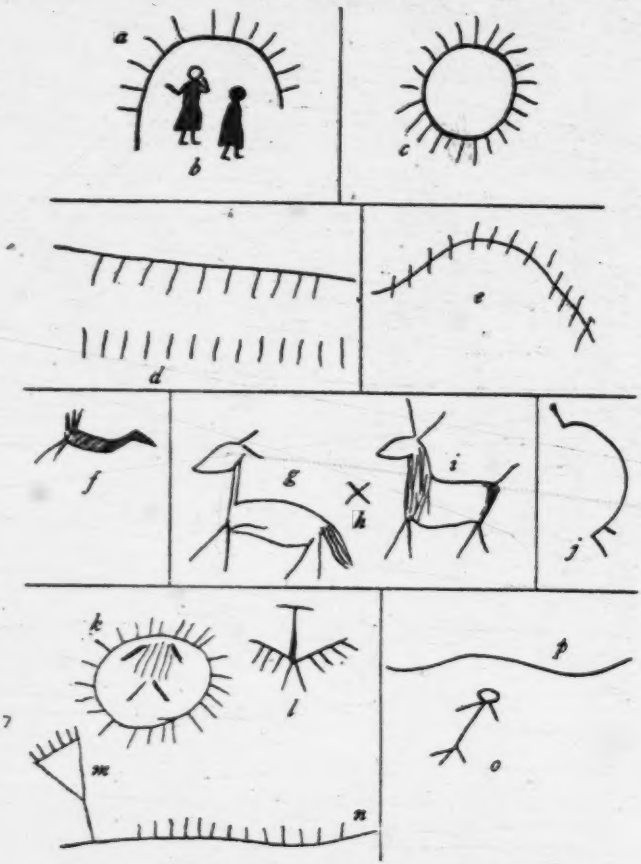

FIGURE 21.—Rock paintings, Similkameen Valley

a–d, On bowlders 17½ and 18 miles below Princeton; a, sun on hill with trees; b, people; c, the sun; d, a count of fir needles; e, a hill with trees; f, a bird; g, a horse; h, horse trails; i, deer; j, rainbow; k, sun or earth with trees, l, m, n, visions of an adolescent, meaning doubtful; o, p, an animal near a trail.

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imitating the notes of birds and for serenading girls to whom they took a fancy.

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At a place called "Standing Rock" (or "where the stone sticks out") in Similkameen Valley, youths undergoing their training con-

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gregated to test themselves. A large, steep rock about 7 meters high rises abruptly near the trail at this place. The young men tried to run up to the top along the sloping side and then slide down. A man 881 ●

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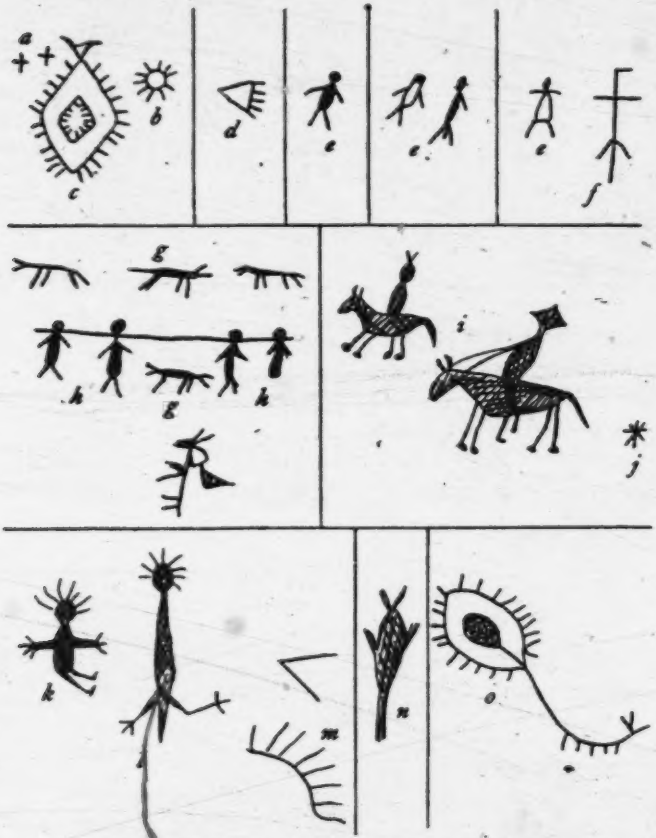

FIGURE 22.—Rock paintings on a cliff near Tcutcawi'xa, Similkameen Valley
a, Stars; b, sun; c, lake with trees, island with trees in the middle; d, grizzly bear; e, men; f, eagle; g, dogs or other animals with open mouths; h, people; i, men on horseback; j, star; k, l, men with feather headdresses; m, unfinished matting; n, a bird; o, stream running out of a lake with an island.

called *Kwɛltê'sqɛt* ("red cloud" or "emptying cloud") is the only one now living who has accomplished this feat. 881

Throwing, lifting, and carrying heavy stones were practiced to gain strength. Boys prayed that they might become strong. Boys

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at puberty are said to have practiced throwing stones to make their arms strong. Small stones were thrown at marks, and some lads became so expert that they seldom missed. They could kill small game with stones almost every time they tried.

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FIGURE 24.—Rock paintings

a-d. Found on bowlder 18 miles below Princeton; a eagles; b, wolf or coyote; c, bear's tracks; d, moon; e, person on horseback; f, person; g, doubtful; h, moon; i, animal; j, grizzly bear tracks; k, trail. l-s. On a bowlder about 19 miles below Princeton; l, eagle; m, sun or pond surrounded by trees; n, snake; o, man meeting a deer. p-z. On a cliff and in a cave near Tcut'awi'xa, Similkameen Valley; p, man; q, animals; r, fir branch; s, animal; t, insects; u, grizzly bear; v, four quarters; w, eagle; x, an insect or a vision.

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MARRIAGE.—As among the Thompson, there were marriages by betrothal, placing down of gifts, and by touching. Elopements also occurred. Many marriages were arranged by "go-betweens,"

7:Teit E-5 (1904-1909) 1930 NR19 Southeast Salish NR19
Kalispel
Spokan

304 856 *191 The Nez Percé are said to have had the same arrangement, and some of them purposely flattened their children's heads by severe tightening of the pad. Many people in all the tribes below or west of the Nez Percé flattened their children's heads to some extent, but only from The Dalles down were heads flattened severely."

• 881 *191 PUBERTY.—Puberty customs and ceremonies were similar to those of the Coeur d'Alêne and neighboring Salish tribes. Young men fasted, prayed, exercised, and kept vigils until they acquired one or more guardian spirits. They obtained songs from them, as among the other tribes.

58 595 *191 MARRIAGE.—Marriage customs were like those of the Coeur d'Alêne. A great many men had two wives, and some more. A marrying dance was in vogue. Revais said he had known five or six women who died as old spinsters.

593 *191 [606] MOTHER-IN-LAW TABOO.—Unlike the Coeur d'Alêne, the Flathead had no mother-in-law or father-in-law taboo. Brothers and sisters were not expected to speak obscenely in each other's presence. A brother who talked obscenely within hearing of his sister, and *vice versa*, was severely reprimanded; and if he persisted or customarily did this, he was no longer respected by the people.

841 148 *191 CUSTOMS REGARDING WOMEN.—Long ago menstruating women had to live apart in a tent by themselves. In later days they were allowed to live in the same tent, but apart from their husbands. Now it is said they cook food and live with their husbands, as among white people.

764 *191 BURIAL.—Burial was the method of disposing of the dead among all the interior Salish tribes. The corpse was sewed or tied up in mats, skins, or robes, and placed outside on a scaffold or in the branches of trees until ready for burial. As soon as the people had gathered and a grave had been dug, it was buried in the ground, preferably in sandy knolls, or in the rocks at the base of a rock slide. In olden times stones were piled on the top of graves. The pole by which the body had been carried was erected over the grave. Sometimes also one or more small poles in form of a tripod were erected to mark the spot.

766 *191 Offerings were tied to these poles. If the burial took place in a strange country no stones or poles were used, and all marks of the burial were obliterated. This is said to have been chiefly so that no enemy might find the grave and desecrate it in any way or take the scalp of a person lately buried. To deceive enemies, horses were ridden and driven back and forth over the grave, as well as over the ground for a considerable distance around; so that it became difficult to tell the exact spot of the burial. (See p. 363.)

Another method was to bury in the camp circle and to light a fire over the grave, so that it had the appearance of one of the ordinary fires of the circle. A number of small camps were also made to de-